

Civil & Religious INTELLIGENCE.

No. 17]

SANGERFIELD, N. Y.—MONDAY, MARCH 17 1817.

[Vol. I.]

New-York, Feb 25.

Latest from Europe.—By the brig Superior, 44 days from Bordeaux, we have received Paris papers to the 2d January, containing London dates to the 28th December. They are filled with accounts of the trials in London of the ring-leaders of the late riots.

Gen. Savary had been condemned to death. Associations were forming in Bordeaux for the relief of the distressed poor. His majesty had granted 20,000 francs for the relief of the sufferers in the department of Dordogne.

The London Courier, of the 20th Dec. states, that the King of Holland had granted permission to export grain from that country, and in consequence the prices had lowered in England. The "Times" express a doubt of this fact.

The Prussian brig Minerva, arrived in England 7th December, from Dantzic, reports that 30 sail of vessels were loading grain for England when she sailed.

Advices from Marseilles state that vast quantities of grain had arrived in the Mediterranean ports from Genoa and Egypt.

The Dey of Algiers labors diligently in refitting his fleet. He had lately bought for 50,000 piastres, a two-decked ship, that had come from Sweden, with all its cargo, consisting of wood and iron.

The board of customs have been instructed by the commissioners of the treasury in England to permit the importation of American flour into Ireland.

Lord Castlereagh arrived in London on the 6th, and the Duke of Wellington and Lord Hill on the 20th of December.

It is stated in a London paper of December 6th, that Commodore Chauncey, with the American squadron, had been off Algiers, but were not permitted to anchor. The Dey had sent word to the fleet, that if they anchored, he would immediately fire into them; in consequence of which information, the Commodore had taken on board the American consul.

Accounts had been received in England of Buonaparte the 16th of October, which state that he is in good health, but very much dissatisfied. He had not accomplished the sale of his plate; the emblems had all been beaten off, and the whole packed up for a London market.

We are indebted to a passenger, for the following verbal intelligence, viz:—

"That France was in a very tranquil state; that the harvest had been much more abundant than had been expected, and that flour was only 10 dollars per barrel; that grain had fallen considerably in price. Rice 7 dollars per cwt.

By the brig Sheperdess, Lines, we yesterday received the Charleston Courier of the 18th inst. from which we extract the following:—

"*Later still from England*—The Hamburg ship Cuba, arrived last evening, left Portsmouth, (England,) about the 8th of January, but brings no English papers—The supercargo was in London on the second of that month, and informs us that there was no news of any moment in Europe at that date. All was quiet in London; the riot of the 3d of December was almost forgotten."

Annapolis, Feb. 20.

Sir GREGOR M'GREGOR.—Arrived in this city, on the 12th inst. last from Port-au-Prince, on board a Baltimore vessel, the patriot Gen. Sir Gregor M'Gregor and lady, attended by one of his aids. The rumor lately in circulation of this active officer having abandoned the patriot cause, is said to be erroneous, as well as several representations of his character which have appeared in the publications of this country. He has proceeded to Baltimore, where, it is presumed, during his temporary stay in this country, he will reside.

A public house at Havre-de-Grace (Maryland) took fire on the 20th ult. and was entirely consumed, with all the furniture. Gen. Brown, and his aids, were among the lodgers in the house, and narrowly escaped with their lives, by leaping from the second story windows, almost naked.—The General lost all his baggage, valued at \$1000, but received little personal injury. One of his aids was injured severely.

Lan. Gazette.

THE BIRTH-DAY OF WASHINGTON.

Was noticed in this town by firing a federal salute at sun-rise, twelve o'clock and sun-set from the Portland Artillery company under the command of Capt. Webster. The shipping in port had their colors hoisted during the day.

Port. Gaz.

MEADVILLE, (Penn. Feb. 14.

HORRID MURDER.—It has fallen to our lot to record an instance of atrocity, rarely to be met with in the annals of human depravity.

During the afternoon of Friday last, a stranger called at the house of Mr. Hugh Fitzpatrick, in Bloomfield township, Crawford county. He was kindly received by Mr. Fitzpatrick and wife. They invited him to stay over night, and a bed was made for him before the fire on which to repose. About two o'clock in the morning he arose, took an axe, went to the bed where Mr. F. was sleeping, and deliberately struck him on the head! He drew the body out of the house, and then ordered Mrs. F. to deliver up what money she had, which she did, amounting to about \$40. He told her she must proceed with him to Canada, and directed her to go to the stable and bring out two of the best horses. She went, but soon returned and told him she could not get them, and desired him to go for them himself. He left the house for that purpose. In the mean time Mrs. F. took up her child about 3 weeks old, and hastily made her escape. After proceeding a short distance, fearful of pursuit, she left the road and took shelter under a fallen tree, with her infant in her arms and a small dog that had followed her, by her side.—She had hardly secreted herself when she heard this inhuman monster in pursuit of her, calling her by name—occasionally whistling for the dog—and frequently uttering the most horrid imprecations, if he got her, to treat her as he had done her husband. He approached within a rod of her—but providentially both the child and the dog remained quiet. When she discovered that he had returned to the house, and finding that she must inevitably perish with her child, in that situation, from the severity of the cold, she started and after wandering through the woods and a deep snow, happily reached the house of her nearest neighbor, a distance of two miles, in a state of body and mind more easily to be conceived than described. The arms and legs of her infant were found severely frozen.

The alarm was soon given and pursuit made after the murderer. On Sunday a person, who calls himself George Spitt Vanhollon, was found encamped in the woods about four miles from where the murder was perpetrated under circumstances manifesting the strongest evidence of guilt, and on Monday he was committed to the prison of this county.

ARGUS SUMMARY.

The town of Port Louis, in the Isle of France, was almost wholly laid in ashes in October. 1200 buildings, among which were the principal houses, public and private, were destroyed.

On the last of December flour was selling at 15 and 16 dols. at Liverpool. Very little had at that time been received from America.

The new board of Dartmouth college have removed president Brown, and reinstated Dr. Wheelock.

The general committee for the relief of the poor in New-York, render a statement of 8280 dollars received to further their charitable object.

The committee on roads, in the legislature of Pennsylvania, have recommended an appropriation of 484,500 dollars, for improving roads. The Senate have passed an act appropriating 10,000 dollars for improving the navigation of the Delaware.

The Pennsylvania Assembly have resolved, 52 to 30, to impeach judge Franklin and his associates, of Lancaster county, for neglect of duty.

The direct, or land tax, has expired by its own limitation.

The Republicans of Chautauque, in county meeting, have instructed their delegates in state convention, to use their exertions to obtain the nomination of DE WITT CLINTON for Governor.

A letter from New Orleans, dated Feb. 1, says; that an expedition of Spanish patriots, was on the point of sailing from that place for Pensacola, which the writer had no doubt they would capture.

Accounts from Canton states the complete failure of the new British embassy to the court of Peking. The emperor had refused to receive the presents; and they were daily expected to arrive, together with the embassy, at Canton.



DIED.—At Lausburgh, on the 23d ult. after an illness of five days, Mr. JER. COMSTOCK, Aet. 75, Father of the Editor of this paper. The deceased made a profession of the religion of Jesus, in his early years, and was particularly exercised in his mind, in his late sickness; his views of Christ were bright, and his confidence of future happiness, appeared well grounded; he often-times expressed a wish to depart, and enjoy the smiles of his Heavenly Father. While we mourn the loss of a beloved Father, we mourn not as those without HOPE, we have the pleasing consolation of believing that he died with a firm belief of a resurrection with the just, and has gone where not a wave of sorrow will cross his peaceful breast. Happy—yea, thrice happy, are all those who die in the Lord.

INDEPENDENT AMERICAN.

☞ We would inform our readers that we are under peculiar necessity for money. We would not forget to express our thankfulness to many who have been punctual in their payments for this work; but we earnestly solicit of those who are yet in the rear, that they would forward their pay as soon as possible.

THE CHRISTIANS MONITOR

Glad tidings of joy, to all people the same,
The heart to employ, and the tongue to proclaim.

Vol. III.

MARCH, 1817-

No. 9.

Extracts of Correspondence from the 10th. report of the Hibernian Society.

(Continued from page 378)

Another instance which I shall mention in the Juvenile class, relates to a child of only seven years old. The School Mistress, from whom I received the account, seems to be a serious woman. She keeps School in the county of D—, and, although the Inspector offered to settle with her at her house, she preferred to come here to have some conversation with me. The child was one of her pupils, and though so young had committed to memory, and could repeat fluently, the whole of the Epistle to the Romans. He was taken ill some time before she left home to come here and was confined to his bed. She frequently visited him, and, in her last conversation, asked him if he was afraid to die. He replied that he was not.—She enquired into the reason of his not feeling terror in the prospect of death. He replied, “Why should I fear? sure Jesus Christ is able to raise me from the dead! is he not the resurrection and the life?”

I shall at present mention only one instance out of many that have come to my knowledge, shewing the general effect of the schools on the public mind. C—D— called at my house, shortly after my letter for last month was forwarded. Her visit was on the subject of religion. The place where she resides is about four Irish miles from any of our Schools; and yet, as she represented, the whole population in her neighborhood was much agitated about this new way. Many she said, entertained strong doubts that they and their fathers had been all along deceived by the priests, and that what they had told them, of theirs being the only true religion, was all false.—She said that a book had got into that country that had made a wonderful change upon many,—that some, who were formerly good Catholics, would not now hear a Priest, and that those, whether male or female, who had a book of the kind, were most anxious to read it to others, and were called preachers (this, among the lower order is used as a term of the highest reproach, and conveys the same import as heretic.) Having heard that I was connected with this new way and this wonderful book, and believing I would not tell her lies, or deceive her, she travelled all the way here, (about 20 Irish miles,) to make inquiry about it. She said she had been long anxiously and earnestly engaged in seeking the salvation of her soul; and last year had gone on a pilgrimage to Lough Derge, or Patrick's Purgatory, a distance from her house of nearly sixty English miles. She gave a pitiable account of her sufferings, her torn feet, and lacerated knees, but observed, what was it all, if it would save her poor soul! however, of the efficacy of this pilgrimage, and all her sufferings, she of late began to entertain very strong doubts. Many in the country, who once believed in Lough Derge as firmly as herself, now said, it was no good; and she met with an occurrence, which very much contributed to shake her confidence in it.

In order that you may understand the force of this occurrence, it is necessary to inform you, that in this kingdom when a pilgrim returns from Lough Derg, Croagh Patrick, or any of the holy places, they are received in all houses into which they may enter with high respect and veneration. In general, on entering any house, the family kneel down to receive their benediction. By treating the pilgrims with all hospitality and kindness, they are sure that they participate in the merits of their pilgrimage; besides which, they frequently receive from the pilgrims, whom they lodge for a night, pebbles, or bits of stones, which, being brought from a holy place, are always esteemed sacred. Alas for poor Erin!

In the course of last summer, a female pilgrim, coming from Lough Derg, called at her house late in the evening. Her mother, who resided with her, and herself, after receiving the usual blessing from the holy visitant, kindly entertained her with the best; when, having contributed all they could to her comfort and refreshment, they retired to rest. The mother and daughter slept in one bed, at a distance from the fire, and the holy pilgrim had a bed to herself more comfortably situated. At midnight, the mother awoke by some stirring in the house, and perceiving the pilgrim, by the light of the fire, to be up and dressed, inquired what had disturbed her. She replied, that over fatigue had put her past sleeping, that she intended to sit up awhile, and would again try to get rest. Satisfied with this explanation, nor once suspecting the integrity of their holy guest, the mother and daughter slept until morning; but, how great was their surprise, when they arose, to find the pilgrim fled, and that they had been robbed of their all! In vain was any pursuit she had the start of them by many hours, nor could they know which way she had taken. The mother had lost her yarn, her only property, and the daughter many valuable gowns, caps, &c. which she received from a respectable family, for whom she had nursed, and which she had carefully treasured up ever since. I have been thus minute to give you an idea of the simplicity of the native Irish, in the remote parts of the kingdom, and of the dreadful effects of the errors of popery.

This unprincipled robber had come from a painful pilgrimage, laid on her perhaps, for some nefarious crime, or for some wanton omission of what she esteemed religious duty, or with an intent to benefit the departed spirit of some near relative, who had probably laid that obligation on her. Popery, that monopolist of exclusive salvation, is that system alone, of all which bears the Christian name, which encourages hope, nay, gives an assurance of impunity to the observance of the commandments of men, when every divine, every moral obligation is outraged, despised, and trampled on. I had not leisure to spend much time with this poor woman: however, she was not neglected: the female part of my family read to her many portions of the wonderful book of which she had heard so much. She paid the utmost attention, and seemed to drink, in its truths, as the thirsty land the refreshing showers. She had a brother-in-law who lived near her, who could read English, and Irish; but this man was a most bigoted Catholic, and had hitherto resisted hearing those who delighted in the new book. However, in hope that she might prevail on him to read it for her, she begged a Testament, and, when furnished with an English and Irish one, she left us with great joy, big with expectation of receiving farther instruction. We advised her to make some visits to B—H—'s, family, a distance from her only a few miles. She said, she feared her people, as they were fully convinced he was a devil. However, I have no doubt but her anxiety for the word of God will constrain her to break through every impediment.

Before she left us, she produced a small pamphlet of four pages, which she brought with her to have my opinion of. It was bought for one half penny from a hawker. I fear many such are now sent through the country by the emisaries of Satan, in order to counteract the spread of divine truth, which all their authority cannot prevent. It purported to contain two revelations from Jesus Christ, one to St. Augustine, and the other to St. Bridget; both communicating distinct and most compendious ways of salvation. That to St. Bridget was, I think, the most laborious and expensive way of the two, as many prayers, confessions, and acts of charity were prescribed; that to St. Augustine was more simple and expeditious, laying no other burden than the observance of a fast on the twelve golden Fridays in one year, a confession, and the repetitions of prayers to the Virgin and Saints on those days. Both were sanctioned, as from the mouth of the Lord, with the most positive assurance of happiness immediately after death, without purgatorial inquisition or satisfaction; and what is remarkable, and perfectly consistent with the genius of this religion, neither revelation contained a sentence on the frame or disposition of the heart, or any intimations of the necessity of abstinence from sin.

I will content myself at this time with a brief account of the conversion of H—G—, of B—in this county, who was previously of the Roman Catholic communion. He called on me 14th of last month for a Bible, which I had long promised him. I spent some hours with him in conversation much to my satisfaction. His attention was first excited to the things which make for his peace (as related by himself) by a conversation he had with P—S—nearly two years since. He had heard of S—'s apostacy from the Catholic religion, and was much concerned, as S—'s wife was a distant relation of his, and the native Irish feel themselves involved in the ignorance of any, the most remote branch of their relations. He had no personal acquaintance with S—, but longed much to see him. They met on the public road, as S—was returning from one of his tours of inspection, and going the same way, a conversation ensued. As it is usual for the native Irish without any ceremony to inquire of strangers, their name, place of abode, and where they travel to, business, &c. he soon understood that his fellow traveller was the person he so long wished to meet with. Coming to a place where a new line of road branched off the old road, G—stopped, as if undetermined which way to take. S—intended to take the new road, and asked G—what made him hesitate? G—replied significantly, that the old road was that he was accustomed to from his youth up, that it was that travelled by his fathers before him,—and that he wished not to depart from it, without being convinced that the new way was better. S—perceiving the drift of this remark, replied, with a smile, that he hoped to convince him, that the way which he called new existed long before that which he denominated old—that it was the King's high way, and no bye path, pleasant and safe, leading to a city of habitation. In the conversation which ensued, S—gave him a reason of the hope that was in him, and, in doing this, a view of the nature of the gospel, its blessed aspect to the lost, and the happiness of all who, in the knowledge of the joyful sound, tasted and proved that God was good. G—was so impressed with what he heard, that he gave up pursuing his way to the place he intended when he left home, accompanied S—to his house, and remained with him that night and part of the next day, hearing S—read the New Testament. He has frequently called on S—since, and occasionally on me in G—, and since my return here, he has got Testaments English and Irish, and studied the latter so closely by the help of the former, that in six

weeks he could read it fluently to others. As his knowledge of the Gospel increased he increased in zeal, and made use of the many opportunities which his trade of a flax hackler afforded him of reading his Irish Testament, in whatever family he wrought in. From many conversations I have had with him, from time to time, and especially from the last, I have no doubt but this man has been taught of God, and enjoys the faith of the Gospel. Mr. M—, the Missionary employed by the Baptists, having met with him in one of his rounds, proposed to take him into the service of that Society, as one of their readers. On his telling me this, not willing to interfere, as Mr. M—had made the proposal, I told him that he might accept of it.

K— informs me that there are six in the neighborhood of his father's house who now meet every Lord's day for reading the Scriptures, and that he believes they are all real Christians. Hitherto they have assembled privately, but in their last meeting they resolved, that in future they would hold public meetings for the benefit of others. F—, from C—, has just arrived. The change on this man is most conspicuous. He is in great dread of having his School destroyed by the Priest, towards whom he walks with all wisdom. When this man insisted on his not enforcing the tasks on his pupils, F—pleaded the poverty of his family, and the certain loss of his stipend if they were found deficient: the Priest then desired that the tasks should be exclusively out of the Old Testament. How averse are they to the dissemination of the knowledge of the Lord Jesus! F—has learned to read the Irish Testament, and reads it to the adults every Lord's day. He tells me that the effect is astonishing. He is to keep an evening School this winter for adults. One old woman had like to have drawn on him all the vengeance of the Priest. In the fullness of her heart she told the Priest the wonders she had heard from the Irish book, which F—read, the many tears it drew from her eyes, how her soul was affected, &c. &c. The Priest, a young man from M—, stormed and grossly abused the poor woman, telling her she had nothing to do with the things in that book, and that he would punish F—. Struck with the effect of the baneful influence of these wicked men on the spiritual state of their poor deluded flocks, and how eminently they promote the interest of the prince of darkness, in forcibly keeping the people from the word of life, which otherwise they would hear with all avidity, I could not help praying to the Lord to break their injurious influence over the people. Poor F—, with his whole soul in his eyes, and with uplifted hands, added a most hearty Amen!

(To be Continued.)

MISSIONARY INTELLIGENCE.

At Surry Chapel, (near London,) on Monday evening, Sept. 30, 1816, nine Missionaries were set apart to their important work, viz. Messrs. John Taylor, James Kitchingham, Evan Evans, John Brownlee, and Robert Moffet. These five brethren are designed to strengthen the various stations in Africa, which are continually increasing in number. Mr. Taylor and Mr. Evans had been previously ordained, the former at Chichester, the latter at Bala.

The following are intended for the South Sea Islands, to strengthen the hands of our worthy brethren there, who are almost overwhelmed with the labors of their station, viz. Messrs. David Darling, George Platt, Robert Bourne, and John Williams.

All the Brethren are acquainted with Agricultural or mechanical arts, and will be able to promote the civilization of the natives in Africa, and Otaheite, while they diffuse among them the invaluable knowledge of the Gospel.

Mr. Rayson, of Wakefield, commenced the service by prayer; Mr. Leifchild, of Kensington, delivered an appropriate discourse, of an introductory nature, and proposed to each of the missionaries suitable questions, which were answered in a very satisfactory manner. The numerous audience appeared to be deeply affected, when nine young men publicly declared what God had done for their souls, their belief of the great doctrines of the Scripture, and their devotedness to the cause of Christ among the heathen. A Bible was then put into the hands of each, by Mr. Burder and Mr. James, in the name of the Society; Dr. Waugh offered up to God the united petitions of the great congregation in behalf of the Missionaries and their wives, who were present; after which, Dr. Winter and Mr. Campbell addressed the Missionaries in an affectionate and impressive manner.

The Brethren destined to Africa, have just embarked at Gravesend in the *ALACRITY*, for the Cape of Good Hope.

The Missionaries Otaheite were expected to embark at the close of October in the *Harriet*.—

EVAN. MAG.

The Ladies of the town of Braintree, Mass. have subscribed thirty dollars, to constitute their Pastor, the Rev. Richard S. Storrs, a member of the American Bible Society, for life.

Education of Heathen Children.

The Ladies of Baltimore have formed an institution, entitled, "The Baltimore Female Mite Society, for the education of Heathen children in India." To the object expressed in this title, the funds of the Society are to be "exclusively applied."

REVIVALS OF RELIGION.

Extract of a letter from a gentleman in Orwell (Ver.) dated February 14th 1817. to his Brother in Plainfield.

"Grain is scarce and dear; some families have done without bread for days together. There are many that say, who will shew us any good? while others say Thou hast put gladness into my heart more than in the time that the corn and their wine increased. God is to have a seed to serve him; and his Church is to be built up and the gates of hell are not to prevail against it: The Lord is doing wonders in many towns round us. It is thought that about 150 have met with a saving change in Benson; and there is a great work in Fairhaven, and West Haven. — Perhaps 100 new born souls. In Hubbardton the work is great, or more added to the church Sunday before last, some over ninety were added to Castleton church in a day. In Brandon, the work is wonderful. Lina says it is in all the schools. Instead of plays, in the intermission, they have prayers. Old people are not exempt. — There are some few drops in this town. My dear Brother do now after so long a time accept of offered mercy before it be too late."

AMERICAN MISSIONS IN INDIA.

From the Panoplist.

Extract from the Journal of the Rev. Gordon Hall, at Bombay, embracing one week's labors.

April 7, 1816. Lord's day.—At 8 o'clock in the morning I went, as usual for some time past, to the sea-shore where the Musslemen bury, and where the Hindoos both burn and bury their dead, according to the customs of their respective casts. When I arrived, there were 50 or 60 heathens, seated on the beach, at a small distance from the funeral pile of their deceased friend. I found it easy to enter into conversation with them; and spoke freely and fully of the great salvation; and exhorted them to embrace without delay the free offer of pardon and eternal life through a crucified Redeemer, that thus they might be prepared to die in peace, avoid the torments of hell, and enter into the joys of heaven. They heard attentively, and professed to approve.

I then walked a few rods, and sat down under a shed, in front of a watch-house: (for the seapoys* on duty in this vast receptacle of the dead.) Here I spoke to 15 or 20 persons some of whom were heathens and some Mussulmen. A few yards from me a Musselman burial soon took place. About the same time, came a Hindoo procession, bringing a dead man to his burning. After a short interval, came another Hindoo procession with music, bringing the dead body of a Gousavee; (belonging to one class of Hindoo devotees.) According to their custom, he was to be buried. The manner of doing it was peculiar. The grave was dug in a circular form, about 3 feet in diameter, and 4 feet deep. The body was then deposited in a sitting posture, with the legs locked together and drawn up close under the body; this being the posture in which this sort of people sit at their devotions. The hands were elevated about to a level with the arm pits, and closed upon the breast, and in them the *ling* was carefully placed. The *ling* is a significant emblem of what decency forbids to be named; and *such was the deity*, which this poor deluded creature worshipped; and to which he was scrupulously devoted all his days. Shocked at the awful spectacle, my thoughts rushed forward to the resurrection of the dead, and the judgment of all men. I seemed to see this deluded fellow-being rising from the grave; and with this overwhelming testimony of his guilt, his shame, and his condemnation, approaching the bar of insulted and incensed Omnipotence! To what "everlasting shame and contempt" and woe must such vile idolators awake at the resurrection day! And, alas! how countless the multitude of such guilty untaught heathens! Could christians, at home, behold but one scene like this, what further need could there be of exhortation! Would not every friend of Jesus, in the fullness of his heart, exclaim, "let me give—let me do—something for the salvation of the heathen." Would not all cry aloud to the Redeemer, "Lord send forth more laborers into thy harvest."—Would not every pious youth rejoice to say, "Here am I, Lord; send me!" But such moving scenes are as real, as though every christian saw them with his own eyes. Why are christians so *slow to believe*, to *feel* and to *act*?

I addressed, as well as I was able, the people who were attending on this interment; and then I walked to another spot, where a dead body was burning.—There also I spoke to five or six. I then began to withdraw

* A seapoy is a native soldier.

from this dismal spot—dismal indeed! for here 5, 10, 20 or 30, of my fellow creatures are daily brought and deposited with the dead. These all die, in the ignorance and guilt of idolatry or Mahometanism. And for how many generations has this broad stream of human life been flowing into eternity! And how long shall it continue to flow, unmixed with the hope of eternal life! As I was withdrawing, a Mussulman with three or four others, called to me, and invited me to a religious conversation with them—I spoke briefly and departed.

On my way home, I fell in with two Catholics, who were at work. I asked them how they could think themselves christians and work on the Sabbath! I attempted briefly to describe to them the two widely different sorts of Christians, which there are in the world.

In the evening, I walked out as usual. At one place I began to talk to some large boys, whom I saw at play. About 30 persons were soon collected, and I sat down and read part of a tract to them, and told them what they must do to be saved. In another place, I spoke to 50 or 60 more. I addressed several other smaller collections of people, and lent one tract. This evening I have spoken to not less than 120 or 130; and during the day, to about 220. I think that in speaking to so many, I have never before met with so little contradiction.

Monday, 8th. I was hindered from going out as early as usual; but the Great Disposer of all circumstances put about 100 people in my way, whom I addressed on the concerns of their souls. In one place, I spoke to about 15 who were beggars by inheritance or cast. I exhorted them to repent, confess their sins, and beg pardon of God, &c. I collected about 50 or 60 in another place; but some of them violently contradicted, and one of them, (who has often heard me preaching Christ,) spoke as awfully of the blessed Jesus, as ever the blasphemous Jews did.

Tuesday 9th. To-day I have preached to more than 100 people. In one place, as I was sitting by an obscure heathen temple and reasoning with some men about worshipping a stone for their god, a very decent Mussulman came up, and, after listening awhile, desired to speak. But he no sooner began to display his zeal against *idols*, than the Hindoos asked him why the Mussulmen worship the tombs of the dead, which are only full of bones and stench? The Hindoos boldly attack the Mussulmen on this ground; and the latter certainly do seem to worship tombs with as much devotion, as the former worship their idols.

I soon resumed the conversation; and as I spoke of the Redeemer, the Son of God, the blinded and haughty Mussulman went away, declaring that God had no Son.

Almost in the centre of the road, near the same spot, were several stones about the size of a goose egg, with some red coloring stuff upon them. These were Hindoo deities. I unconsciously stepped on one of these strange deities, as I suppose 50 other persons must do every day. A bystander apprised me of what I had done; but without seeming to expect an apology. Alas! into what inconceivable degradation and misery are such idolators plunged! I should not know how to give the entire character of the Hindoos, in a few words, better than by saying, that "they are ready to believe any thing but the truth, to worship any thing but their Maker, and to do any thing except that which is good." To what a glorious triumph is the cross of Christ destined in the midst of such gross idolatry; a thought, which, when seized in faith, transforms, in a moment, the most overwhelming discouragements into the most transporting exultation.

As I was walking in an obscure street, a man, whom I knew not, called to me, and began to speak of religion; which gave me an opportunity of addressing 12 or 15. On my way home I turned aside to a large temple, where 300 or 400 people were assembled to be instructed in the foolerie and vices of their gods.—Here I found an opportunity of speaking to a number, and I suppose I might have drawn away many; but I thought it more judicious to forbear.

Wednesday, 10th. I have spoken to about the same number to day that I did yesterday. I met with no contradiction, except in one place, where the individual alluded to on the 8th, came up, after I had been addressing the people for some time, and opposed with great violence. In another place, I began to talk to about a dozen children, from 8 to 15 years of age. I questioned them about their Maker, and told them how such children were taught in my country. I repeated the commandments to them, and spoke of the awful place to which the wicked would go at death, and also of the happy place to which the good would go. A number of adults came and listened also; and both they and the children seemed to be pleased. This is what I often do with the children, and sometimes I have 20 of them around me in one place. In general, they are willing to stop their sport, and listen to what I have to say; and they seem highly satisfied with the notice I take of them. Hundreds of these, in different parts of the town, know me, and they often run out to give me their *salem*, (now.) Who can tell what may be the ultimate consequences of the little seed, which may be thus scattered, and of the friendly impressions which may be made thus early upon their tender minds.

Thursday, 11. To-day is the annual pilgrimage to *Mahalukmma*, the goddess of wealth, whose temple is situated by the sea side, about two and a half miles out of town. The crowd of people who flocked thither, was immense. It was with the greatest difficulty, that all the people could force their way near enough to see the idol, and present it with their offerings of cocoanuts, gee flowers, and cocks, which were offered in sacrifice. I found the opportunities for speaking to the deluded people more favorable than I had anticipated. I spoke repeatedly, in different places, in the midst of large numbers; but from the bustle and noise, perhaps not more than 150 or 200 could fairly hear me. I found far less opposition and contradiction than I expected.

Friday, 12th. I went first to the burying and burning ground, where I found one Mussulman burial and two Hindoo burnings. One of the bodies for burning was the corpse of a poor heathen, who yesterday performed his pilgrimage to Mahalukmma. He returned at night and hanged himself. While there I found opportunity to speak to about 50 persons. I went next to a heathen temple, where two women were performing their vows to the idol. This they did, by measuring the distance from their house to the idol, falling at full length on their faces, then rising and advancing to the spot to which their extended hands reached at their previous prostration. A number of musicians preceded them, and a train of attendants followed them. They also brought offerings for the idol, such as lighted tapers, flowers, gee, (clarified butter,) cocoanuts, &c. These vows are frequent among the lower classes of Hindoos.—Here I spoke to 30 or 40 people. From that temple I walked to a small distance, sat down, and began to discourse with a few people. Soon I had an assembly of 50 persons. It being Good Friday, I next went to the Catholic Church, where the crucifixion of the Saviour is represented annually in a style perfectly theatrical. In the midst of a sermon, (in European Portuguese, which very few of the

people understand,) a curtain draws, and an image of the Saviour is seen, bleeding on the cross. At the same time, the people fall upon their knees, cross themselves and beat their breasts. After a while the image is taken down, and put upon a bier, which, with the Virgin Mary on an elevated platform behind it, is carried several times round the church-yard, and is attended by innumerable ceremonies, exhibiting the most engrossing and deplorable ignorance, superstition and nonsense. The crowd of people of all descriptions was immense. My object in attending, (for I have repeatedly witnessed it before) was to endeavor to instruct some of the ignorant spectators, in the true knowledge of a crucified Saviour. The occasion was favorable. I suppose I addressed 150 persons. A number of these were Catholics; but the most of them were Hindoos, to whom I spoke in different places around the church. The substance of what I taught them was, that Christ, who is God, did become incarnate; and that, as represented on the cross before them, he did suffer and die for the sins of all men; that all who repent and believe on him, will be saved, and all who do not will be damned; and that this faith was the hidden work of the heart producing holiness of life; but that it was a great sin to make an image of any thing whatever, to call it God, and to fall down and worship before it.

Saturday, 13th. To-day I have spoken to more than 100 people. At one place there were about 20 in a school, and what was quite unusual number of the scholars were, I should judge, from 18 to 25 years of age. I was acquainted with the master and several of his scholars. One of them handed me a paper, which he was reading; and the first thing I read was that the invoking of the name of Herree (commonly understood to mean Krishna) was the fire which purges away all sin. I read no further; but began to labor to convince them, that it was in vain to invoke the name even of the true God, unless there be love to God in the heart, repentance of sin, &c.—That to invoke the name of Herree, who, as they well know, was grossly immoral, could not take away sin. I entreated them to repent and worship the true God.

Dear Sir,—The preceding is a pretty fair specimen of what my private journal would be, if I kept it regularly. The last of these two weeks however, I found more opportunities of speaking to a larger number than usual. With great joy we have just heard of the safe arrival of our five brethren at Colombo, and of their very encouraging reception by the Governor. But with the greatest concern have we just heard a rumor of another war between England and America. We expect to write to you at large, in a few days; therefore I send you these sheets, which were on hand, without adding any thing more. I shall wish to know whether they reach you.

Your brother and fellow servant
G. HALL.

Bombay, April, 27, 1816.

Bible and Foreign Mission Society.

On the 15th inst. a Society was formed in Falmouth, Mass. which is to be auxiliary to the Barnstable Auxiliary Society, and also auxiliary to the American Board of Commissioners for Foreign Missions.

At Plattsburgh, N. Y. under the ministry of the Rev. Mr. Hewitt, 70 persons have been added to the congregational church, in the course of 14 or 15 months.

From the Middlebury Messenger.

We find by the sacred record, that there are certain graces by the which, we are enabled to decide as it respects our spiritual state. In perusing the writings of the great Apostle of the Gentiles, we discover that he lays great stress upon those three, mentioned in first Corinthians 13th chapter. And concluding that subject, he says, "and now abideth faith, hope, charity, these three; but the greatest of these is charity." Bear with us reader, and by the gracious assistance of God, we will endeavor to make some remarks upon the verse just quoted.

We will take them in the order in which they stand. FAITH to speak in general terms, is a belief of the truth. But saving faith, which is spoken of in the word of God as requisite to salvation, is a voluntary assent, not only of the understanding, but also of the whole heart. The Apostle Paul says, "for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."—The true faith of the regenerate person, is an *influential belief* on the Lord Jesus. It is an inward and operative conviction of the truths of the Gospel. That faith which justifies and reconciles man to his true sovereign, is holden out to us in scripture as a lively, operative principle in the soul, a principle of sincere obedience to the precepts of the sacred word of God. *Faith without works is dead.* But how does faith work? *It works by love, purifies the heart, it renders sinful men holy, and enables them to live lives of devotedness to the Lord.* Faith is also "the evidence of things not seen; and the substance of things hoped for." But still, faith supports the Christian through all the trying vicissitudes of life.

It is an old apophthegm, that the devil teases those he cannot destroy. The great adversary of souls is continually whispering into the ears of Christians, something which is tended to stagger their faith.—Sometimes he assaults the believer in language the most diabolical; THERE IS NO GOD. Blasphemy foul of Heaven! When troubled by such thoughts we have a glorious refuge, nothing less, than a *Throne of Grace.* It were unnecessary to mention the various in-roads the tempter makes upon the minds of Christians; it is enough to say, you have felt them. Besides the disturbances which are occasioned by satan, the sinfulness of the heart often causes anxious thoughts and sensations of self abhorrence.

Christian reader! is this what saddens the countenance that was wont to be lit up with cheerfulness and holy joy? Is it this that causes you to go mourning all the day? Pay a little attention to the following reflections. Remember dear believer, that the Lord Jesus, being exalted as a Priest and Saviour to give repentance and remission of sins—being also possessed of a Divine nature and of the fulness of the Holy Spirit, he is the fountain of life, spiritual and eternal, to *all* who sincerely believe in, and unfeignedly obey him. Oh! what encouragement is here holden out to you, who art laboring under the sinfulness of your heart, to a lively exercise of faith in the Lord Jesus, to come with humble boldness to the throne of love and mercy, that you may obtain grace to strengthen in time of need. And why are you thus permitted to call upon the Lord? Because you have a glorious *High Priest*, passed unto the Heavens touched with the feelings of your infirmities, in all points, tempted like as you are, yet without sin. What a glorious exhibition of sovereign grace and mercy, you have presented to your astonished eyes, in the unexampled life, humiliating death and all prevailing intercession of your Redeemer.—How astonishing the condescension of God, that you should be called his son by virtue of your